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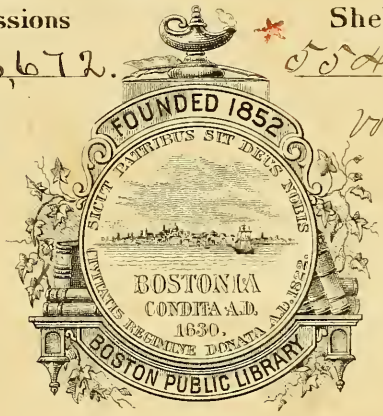

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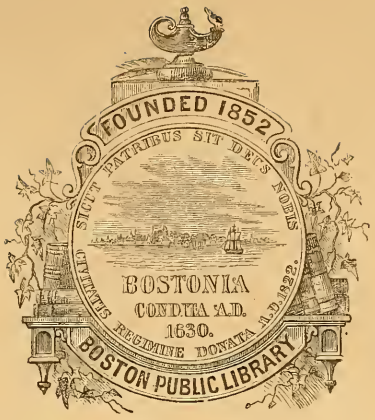

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Memoranda.

THE

CHARGE

OF

IGNORANCE AND MISREPRESENTATION

PROVED AGAINST

"A LOVER OF CUDWORTH AND TRUTH."

FROM THE SALEM GAZETTE.

SALEM.—1833.

FOR THE SALEM GAZETTE, NOV. 8, 1833.

Mr. Editor,—I do not feel in the least degree *bound* to answer the articles in your late papers signed "A Lover of Cudworth and Truth." He has not shewn any error on my part, or even noticed the principal authorities upon whom I relied to sustain my declaration that Cudworth was a Unitarian. I might too, with propriety, decline to hold any further discussion with him, until he has done what can be done to recover the character of Mr. Cheever as a man of honor and principle by making a *suitable* apology to a moral and christian people for his procedure in reference to the quotation from the Christian Examiner.

I know that a *partial* apology has been offered, in your paper of Nov. 1st, by "a lover of Cudworth and Truth," for the outrageous deception thus practised upon the public. But it is not at all satisfactory, and actually aggravates the offence. *Mr. Cheever* DID *quote the passage as an* ADMISSION *made by the Examiner.* "Which *even* in the Christian Examiner is stated as the one *universally* entertained, &c." The word "even" proves that it was meant to be understood as an *admission*, and the word "universally" proves that it was meant to include the Examiner itself in the opinion. The conduct of Mr. Cheever therefore according to "a Lover of Cudworth and Truth" was not only "absurd" but "wicked."

Bad however as was the deception perpetrated by Mr. Cheever, it was not so bad as the explanation attempted by his defender and admirer "a Lover of Cudworth and Truth." He has added falsehood to duplicity. Mr. Cheever, I repeat, did adduce the passage as an admission. It does not mend the matter in the least degree to suppose that Mr. Cheever had copied the passage at some previous period. Does Mr. Cheever keep a common-place book of *mutilated* sentences? Does he thus provide himself before hand with *perverted* quotations? It is indeed a fatal circumstance for this explanation that the first three or four words of the sentence are omitted, and their place supplied by an expression of an entirely different import. The writer did not even *affirm* that it was the common opinion, but stated that many appeared to think, or to use his own words "a common opinion seems to be." It is obvious that these words were essential to the right understanding of the passage. To have omitted them in extracting the passage from a common-place book would therefore have been full as bad, to say the least, as to have omitted them when taken from the original author. Nothing short of an unreserved and humble apology can restore to honor the literary character of Mr. Cheever, or satisfy the wounded moral sense of the community at large, particularly of that part of it whose reputation is unfortunately implicated with that of Mr. Cheever.

It is not therefore because I think that the reply has thrown the responsibility of an answer upon me, or because I consider him as having any further claim to notice, but in justice to Dr. Cudworth, and from a full conviction that nothing but good can result from the developement of the arguments and opinions of that great writer that I again address myself to your readers; and I now pledge myself to every candid and intelligent person, who will consider what I am to offer, to prove that "a Lover of Cudworth and Truth," in attempting to rescue Mr. Cheever from the accusation of which he is convicted, has exposed himself to the charges of ignorance and misrepresentation, folly and fraud. In his quotations from Dr. Cudworth he has been guilty of garbling, mutilating, and perverting the expressions of that author to an extent which, I verily believe, has no parallel in the whole history of literature. I know the meaning of the words I utter and I will make them good.

I am not insensible to the existence of a feeling which will be likely to obstruct me at the very outset of my undertaking.—Those persons who have read the communications of "a Lover of Cudworth and Truth" will think it incredible that, after such a rebuke as Mr. Cheever has received from the whole body of this community of all denominations for his perverted quotation from the Christian Examiner, another writer could be found of sufficient audacity and folly to expose himself to the same rebuke, for a procedure similar in kind, but much more aggravated, and repeated again and again. Both Mr. Cheever and his friend seem to write as though they were never to be brought to the test of examination, and to quote as though it were impossible to compare their extracts with the o-

riginal authors, and thus detect their perversion. It is indeed an insult to an intelligent community to treat them thus, and it is especially unjust towards that large and highly respectable denomination of whom they aspire to be the champions. The theological friends of Mr. Cheever have already been sufficiently mortified. It is cruel to continue a contest by the use of means, which, while they impart to them a momentary confidence and encouragement, will surely, in a few short days, subject them to a still greater weight of mortification and shame.

The orthodox denomination, for the members of which I entertain a sentiment of sincere respect, and whose feelings I should be very sorry to wound, would really do better, if they should adopt the advice given by the Howard Street Church through their counsel, Mr. Sumner, and instead of committing their cause to young men, be content to remain under the guidance of prudence, experience, and well-tried integrity. There is in this town a clergyman of their denomination, who has lived in the midst of us nearly thirty years, whose conduct and conversation, so far as I know, have ever been discreet, judicious and uniform, whose character in the relations of a citizen and a pastor is respected by every one, and who, while he is faithful, laborious, and, perhaps I may say, rigid in advocating and maintaining his own views, is at the same time peaceful, and respectful to those who differ from him. The denomination would prosper infinitely more under the direction of such a man, than it possibly can beneath the banner of the leader who has recently undertaken to marshal it into a new position.

Let me again attempt to describe the attitude of Dr. Cudworth in the theological world, and his views respecting the trinity.

He was a clergyman of the English Episcopal Church, and wrote his great work for the purpose of checking the progress of deistical and atheistical speculations, then beginning to be fearfully prevalent. The doctrine of the trinity *as then received* was, as he expressed it, "the frightful bugbear" of christianity. His profound knowledge of the writings of the earlier Fathers had taught him that the *then received* doctrine of the trinity was not the true form of the doctrine as taught in the scriptures and believed in the primitive ages; and this it is the design of that part of the "Intellectual system," which treats of it, to shew. It was his intention to induce the christian world to substitute what he deemed the true doctrine of the trinity in the place of the false view which then prevailed. He was perfectly willing to retain the trinitarian phraseology, provided the correct interpretation were given to it. In the full hope that his attempt would succeed, he went on to shew that the christian trinity thus rightly interpreted was not contrary to reason, thereby removing the difficulties of the deist; and he further intended to prove the proposition (more fanciful than sound as it seems to me) that its elementary principles had been developed in almost every system of religion and philosophy previously existing, especially the Platonic, and were in fact sustained by the general sense of mankind, thereby removing the difficulties of the atheist. But Dr. Cudworth was disappointed in his expectations, and his whole plan was defeated. The general voice of the christian world refused to admit the interpretation which he believed to be the scriptural and primitive one. And as he could not vindicate the *then received* doctrine at the bar of reason or by the evidence of antiquity and the sense of mankind, he abandoned his great undertaking in despair, proceeded no farther in his work, retired before the dark and violent storm of ignorance and bigotry which had been made to beat upon him, and thus the world lost forever, what if completed, would have been much more than it now is, one of the most valuable productions of human learning, and impregnable defences of christian truth.

Dr. Cudworth believed that in the true christian trinity as taught in the scriptures, and received by the first generations of the church, there is a *real* subordination and inferiority of the second and third persons to the first.

If this proposition be true, and no respectable theologian would dare to dispute it, then must Cudworth be allowed to be a unitarian. For the proposition is the very definition of unitarianism. Our great principle is the Supremacy of the Father. Whoever believes with Cudworth and, as he shews, with the great body of the early Fathers, that our Saviour had reference to his *highest* nature when he said, "My Father is greater than I," the same is a unitarian, let him be called by what name he will. If a man maintains this opinion we claim him as one of us, and are comparatively indifferent what phraseology he

employs, or what are his particular speculations on other inferior branches of the subject.

Before I proceed to examine the quotations of my opponent, or notice his remarks, it will be proper to state a few facts for his information, and that of your readers. He will not venture to dispute them, and they will open his eyes to the true meaning of the "Intellectual System," display that hitherto sealed book to his astonished contemplation, and remove entirely his amazement and indignation at hearing its author called a unitarian. The two facts I am to mention will enable the most unlearned reader to sit in judgment on the question at issue between us; while at the same time they will dispel several of my opponent's quotations without further comment.

Dr. Cudworth did not receive the doctrine of Arius, neither did Dr. Clarke as my opponent seems to have been informed. The distinguishing tenet of Arius, that for which he was dealt with by his contemporaries, was *not* that the son was subordinate and inferior to the Father, (this was the general belief,) but that the Son was *created in time out of nothing*, thus denying him to be *generically* the *same*, and making him of a different essential nature or *kind* from the Father who is *uncreated*. The opponents of Arius believed, and so did Cudworth, that the portion, so to speak, of divinity residing in the Son, having been drawn from the Father and diffused into the Son was equally eternal and immutable with the divinity of the Father himself—that the Godhead was thus distributed from the Father, to the Son and Spirit, the two latter still continuing to be subordinate and inferior to the former. I shall shew in the proper place that in reference to this distinction, the unitarians, so far as I know, reject the doctrine of Arius and agree with Cudworth, with Athanasius, and with the majority of the Nicene Council.

Dr. Cudworth held that there were two distinct forms of the Platonic trinity, one "true and genuine," the other "spurious and adulterated"; and that, while the latter was repugnant to the scriptural doctrine of the trinity, the former agreed with it substantially.

This latter proposition is asserted in the beginning of the paragraph, in the introductory preface to the reader, from which my opponent draws his first quotation, and ought to have been noticed by him. It has an essential and decisive bearing upon the entire work, and completely destroys the force of several of his quotations. A person unacquainted with the "Intellectual System" cannot imagine into what ridiculous mistakes my opponent's ignorance of this distinction has led him.

The next quotation, described as "a part of Cudworth's own account of what he has to show in the fourth chapter of his great work," is almost as remarkable an instance of misrepresentation as that of the Christian Examiner. I shall present a view of the passage, printing in Italics, *what he thought it best to omit.* "That God sent the promised Messiah, who was the eternal Word hypostatically united with a pure human soul and body, and so a true God-man: *designing him for a living temple and visible statue or image*" [This clause was omitted because it is the very expression by which unitarians have described the office of Christ]"in which the deity should be represented and worshipped; *as also* AFTER *his death and resurrection*, WHEN HE WAS TO BE INVESTED *with all power and authority for a Prince and King, a mediator and intercessor betwixt God and men.*" He resumes the passage with the sentence next succeeding that which I have marked as omitted. He again omits a clause in which Cudworth speaks of the pure soul and body of the Messiah as "a living temple or Shechinah, image or statue of the deity," and then proceeds with some more fragments picked out in the same manner. He takes particular care however to stop before he reaches the sentence, in the same summary, in which it is declared that at last "When he (the Son) hath done this work and put down all adversary power; *himself* will *then* be *subject* to God *even the Father.*" This was a little too plainly against him, and withal too scriptural to suit his purpose.

His quotations from Vol. 3, p. 199 and 204, bear against Arius but not against me.

The quotation from Vol. 3, pp. 124 and 125, is taken out of its connection and perverted, (whether wilfully or not he only can tell) from its real and obvious sense. Dr. Cudworth does NOT say that the genuine Platonic trinity "differed from christianity," but that it differed from the christian doctrine, *as received in his day*, and which, to use his own words, it was the design of that part of his work

to "model" and "rectify." If the whole passage had been quoted, it would have appeared, that the author was not speaking of the true doctrine of the trinity, but, as he carefully distinguishes it, both at the beginning and end of the paragraph, of the "*now received* doctrine in the christian church."

When Dr. Cudworth had finished that part of his argument which was designed to prove the essential similarity of the christian and the genuine Platonic doctrines of the trinity, and had thus expressed his conclusion "In all which doctrine of his (Athanasius) there is nothing but what a true and genuine Platonist would readily subscribe to. From whence it may be concluded that the right Platonic trinity differs not so much from the doctrine of the *ancient* church as some late writers have supposed," he then, in the exercise of a spirit which ought to control all our speculations, proceeds to enforce, in the passage quoted from Vol. 3, pp. 183 and 184, the principle that if any, notwithstanding what he had written, should still be of opinion that there was a substantial difference between them, he must receive the christian rather than the Platonic form of the doctrine.

My opponent refers to the reasoning of Cudworth from page 39 to page 49, Vol. 3, to prove that he considered the Platonic trinity a trinity of three distinct Gods, and therein repugnant to the christian trinity. But Cudworth expressly declares that he is there treating of the "adulterated" Platonic trinity and not of the "genuine." Of course the reference is entirely irrelevant to the question at issue between us.

There is also a long and dislocated quotation from pages 56 to 60, Vol. 3. If he had read the preceding paragraph he would have seen these words. Speaking of the "adulterated" doctrine he says, "This is that Platonic trinity which we oppose to the christian, not as if Plato's *own trinity*, in the very essential constitution thereof, were quite a different thing from the christian." He would have also discovered that Cudworth held the opinion that the genuine doctrine of Plato was the vestige of an ancient divine revelation.

I wish the reader particularly to notice the attempt of my opponent to escape from the passage I quoted from Cudworth himself in which he affirmed the inferiority of the Son to the Father, even in the divine nature of the Son, and thus sustained by his own authority and that of Athanasius and others of the Fathers the declaration of the Saviour "My Father is greater than I." He says that the context teaches that there is only an inequality "ad intra" and not "ad extra." This has nothing to do with the question. I said that Cudworth and the Fathers taught a *real* inequality. What sort of an inequality is of no consequence—the inequality itself is all I stated, and *that cannot be denied.* Allow me again to quote the passage from Cudworth.

"There are sundry places in the scripture which do not a little favor, some *subordination* and *priority* both of *order* and *dignity*, in the persons of the holy trinity; of which none is more obvious than that of our Saviour Christ, 'My Father is greater than I; which to understand of his humanity only seemeth to be less reasonable; because this was no news at all, that the eternal God, the creator of the whole world, should be greater than a mortal man, born of a woman. And thus do divers of the *orthodox Fathers*, as *Athanasius* himself, *St. Basil*, *St. Gregory Nazianzen*, and *St. Chrysostom*, with several others of the Latins, interpret the same "to have been spoken, *not of the humanity*, but *of the divinity* of our Saviour Christ."

This was the only passage which I quoted. It seemed to be so plain and explicit as to settle the point. It is one of a multitude which might be adduced. My opponent argues that Cudworth could not have meant to assert that the Son was subordinate to the Father because he cites Athanasius in favor of the same opinion! It is a pity that some professorship of Logic cannot be found for him.

☞ In the same paragraph he calls me to account for not quoting a passage which he cites two or three sentences beyond that which I extracted and have repeated above. Can the reader believe that while thus accusing me he is at the very moment actually and deliberately incurring the guilt of *suppressing a part of the very same sentence which he quotes, and an essential part too?* The following extract takes up the passage at the point where my quotation left it. In this instance also I shall print in Italics what he has omitted. "*Insomuch*" says Cudworth, "*that Petavius himself, expounding the Athanasian creed, writeth in this manner*, "*The Father is, in a right catholic manner, affirmed by most of the ancients, to be greater than the Son; and he is commonly said also, without reprehension, to be before him in respect of original. Whereupon he concludeth the true*

meaning of that creed to be this, that no person in the trinity is greater or less than other in respect of the essence of the godhead common to them all, because the true godhead can be nowhere greater or less; *but that notwithstanding, there may be some inequality in them, as they are this God and that person. It is true indeed that many of those ancient Fathers do restrain and limit this inequality, only to the relation of the persons one to another, as the Father's begetting, and the Son's being begotten by the Father, and the Holy Ghost proceeding from both; they seeming to affirm that there is otherwise a perfect equality amongst them. Nevertheless several of them do extend this difference further also, as for example, St. Hilary a zealous opposer of the Arians. And Athanasius himself, who is commonly accounted the very rule of orthodoxality in this point, when he doth so often resemble the Father to the sun or the original light, and the Son to the splendor or brightness of it; (as likewise doth the Nicene Council and the scripture itself;) he seems hereby to imply some dependence of the second upon the first and subordination to it.*"

If my opponent will but examine this passage carefully he will find that it fully affirms my proposition, and in so many words. The question naturally occurs, why did he not quote the whole sentence, instead of picking out the clauses which I have left in Roman letters? Why begin at a comma and stop at a semicolon? The answer is plain. The passage, quoted to its natural termination, left the sentiment of the author just as I had stated it to be, and clearly established the point for which I contend. My opponent cannot plead ignorance in this instance. He had read the passage to its close, for he quotes in another place the expression "the very rule of orthodoxality." It was clearly an intentional suppression. Let it be remarked, however, that Dr. Cudworth attributes to Athanasius the credit of being "the very rule of orthodoxality in this point" *when he is actually citing him in favor of the dependence and subordination of the second person in the Trinity to the first.* This is a circumstance which must be decisive to every intelligent reader, The quotation I have now exposed was certainly as deceptive as that from the Christian Examiner, and for the extent of the misrepresentation it conveys is equal to any thing Mr. Cheever has done or can do.

I might, if enough were not shewn already, point out other instances in which he has dislocated and torn away a clause, to suit his purpose, from a sentence which if queted entire would have expressed the very proposition which I have affirmed.—There is not an instance in which he has quoted a complete sentence without manifesting an utter ignorance of the context,—and he has not been able to adduce a single passage directly to the purpose without being under the necessity of mutilating the sentences throughout. What short-sighted folly it is to contest a point by such means as these!

There are other copies of the "Intellectual system" in Salem besides that which my opponent uses; and it is therefore all labor lost to misquote and pervert its language. It is so easily and so soon detected, that no kind of good is done by it, but on the contrary the party that resorts to it is only more dishonored, your columns unnecessarily encumbered, and the public insulted, abused, and filled with additional indignation and contempt at such a puerile and ineffectual imposition.

I have now analysed and dispersed every quotation adduced against me. With the light which has thus been shed upon Dr. Cudworth's discussion of the Trinity, Mr. Cheever will be enabled to detect the bearing and import of that most ingenious, learned, and elaborate specimen of controversial talent and skill; he will also see how ludicrously irrelevant his quotations, not particularly noticed by me, are. And however long his imprudent, violent and desperate partizans and admirers "Truth" and "A Lover of Cudworth and Truth" may persist in their vain efforts, *he* will not be in haste to deny that the author of the "Intellectual System" believed in the subordination and subjection of the Son to the Father. Not a single passage can be adduced from that book to sustain the *modern* doctrine of the trinity without committing violence upon its author and fraud upon the public.

My opponent introduces several quotations in illustration of Cudworth's views of the death of Christ. This has nothing to do with the point at issue. I only notice it in order to avail myself of the opportunity to inform some of your readers, from whom the knowledge is carefully kept back, that Unitarians believe as much as the Orthodox that the death of Christ was a necessary incident to the accomplishment of the great design and method of our salvation. We are sure that it was necessary, for if not necessary, it would not have been permit-

ted, much less required, by the Father.—We appreciate as strongly as any other christians the claim the Saviour has upon our gratitude and love. His cross is as dear and sacred to us as to any members of that Church which he died to establish.—But the point in which we differ from the orthodox is this—we believe that the death of Christ will have no effect towards the salvation of any individual who does not himself labor to secure it, and that by the death and life and whole ministry of Christ, the plan of redemption is so far completed, that all who possess themselves of the spirit of Christ will secure their salvation. In these views we are happy to have the support of such a man as Cudworth.

"All that Christ did for us in the flesh when he was here upon earth, from his lying in a manger when he was born in Bethlehem, to his bleeding upon the cross on Golgotha, *it will not save us from our sins*, unless Christ *by his spirit* dwell in us."—"The scripture tells us that the divine spirit of grace doth not work *absolutely, unconditionally* and *irresistibly* in the souls of men, but requireth certain preparations, conditions and cooperations in us."

My opponent seems to be incredulous respecting my intimation that the principal difference between us and the Trinitarians is that while we believe that "God the Father" was in Christ, they believe that "God the Son" was in him. I can assure him that our people do believe, and that our ministers do preach that the Father was in Christ in every sense, and to the greatest extent, consistent with the fundamental doctrine of the omnipresence of the Deity. The God whom "the heaven of heaven's cannot contain" was not of course concentrated and confined within the bodily outline of Jesus, but in every other sense he was in him. His infinite attributes of power and love and wisdom were displayed in the person and character of the Saviour. Thus was God manifest in the flesh. We express our views on this subject in the language of Cudworth. Jesus Christ was "the true Shechinah." We believe that God was in Christ as much as he was in the burning bush, or on Mount Sinai.

We worship God in and through Christ just as the Jew worshipped him through the symbols of his presence in the Temple. To worship Christ, except as we have access through him to the Father, would be as idolatrous in us, as it would have been in a Jew, to make the cherubim, or the cloud, or the visible Shechinah the objects of absolute and ultimate worship, without considering them the medium of access to the invisible, omnipresent, and incomprehensible Jehovah.

In accordance with these views we reject the doctrine of Arius, because we believe that whatever attributes or manifestations of God the Father, there were in Christ, were not created in time, but existed through all eternity in the uncreated divinity. It thus appears that we accord substantially with the sentiments of Cudworth and the earlier Fathers of the Church.

Although you, Mr. Editor. have thought proper to bring this controversy to a close, in your columns, I presume you will not object to the use of your types so long as my opponent may think it worth while to continue it. And I now give this early notice, that while I feel no disposition to reply to the language of low abuse, or vulgar declamation, I shall not stand in silence and permit him to falsify the truth, either of religion or of literature.

Unitarians rejoice in this discussion, through the hope that it may be the means of conveying more just ideas respecting our religious faith to that part of the community prejudiced against us. They have been kept in ignorance of our sentiments, and subjected to every kind of influence by which they might be alienated from our fellowship. Such violent and fierce hostility towards us as that evinced by my opponent has been diffused as far as possible into the hearts of the people, who have thus been placed beyond the reach of those simple, rational, holy and scriptural principles which we maintain, and which need only to be known to be received, and will surely spread and prevail whenever an occasion like the present awakens a general interest in their discussion.

I shall pursue the subject still further in your next paper. UNITARIAN.

FOR THE SALEM GAZETTE, NOV 12.

Mr. Editor,—In again addressing your readers in answer to the vindication of Mr. Cheever's use of the name of "Ralph Cudworth," attempted by "a Lover of Cudworth and Truth," I must request their attention to the facts of the case.

Mr. Cheever in both his recent publications adduced the name of this great writer, as an instance of the elevating influence of the modern doctrine of the Trinity upon the mind and character, and held him up in contrast with Dr. Channing and others whom he represented as enfeebled and degraded in consequence of their rejection of the same doctrine.

In your paper of Oct. 22, I made known the fact, to the acknowledged amazement of Mr. Cheever, that Dr. Cudworth himself did not believe the modern doctrine of the Trinity, but actually held the great distinguishing principle of the Unitarians, the Supremacy of the Father.

This discovery mortified Mr. Cheever and his friends to a degree that it was impossible for them to bear. Every worthy, amiable and benevolent christian has felt from the first, if he has not expressed, deep disapprobation of Mr. Cheever's course

since his settlement in this town, but in addition to that the resistless tide of ridicule was made, by the discovery of his mistakes, to pour upon him from all quarters. Besides, previous to his settlement in this town, he had acquired, in what way no one can tell, a considerable reputation for theological learning and literary accomplishments.

In speaking of the mystery of Mr. Cheever's literary reputation, I cannot but notice the singular manner in which his friend "a Lover of Cudworth and Truth" undertakes to vindicate it. He seems to contemplate our author's performances with the most unbounded admiration; boasts of his "various publications," and, adopting an entirely new standard of literary eminence, actually counts up and repeats the names of the writers whom Mr. Cheever has quoted in the course of his career; they are *nineteen* in number; and what is more they have been quoted in such a manner as to be "applicable to his subjects." What an immensely learned man this Mr. Cheever must be! The proof adduced by his admirer is as irresistible, as it is original.

The people of Salem may be deceived for a while, but the man who ventures to practise any sort of imposition among us will be sure of being found out at last. The charge of ignorance and misrepresentation was soon adduced against Mr. Cheever and fixed upon him by the clearest proof. As his literary pretensions were all that he had to distinguish him, and as he had hoped by the means of them to supersede his older and abler brethren in the control and influence of the orthodox party, he could not bear to have them thus suddenly stripped entirely away.

A writer with the signature "a Lover of Cudworth and Truth" was prevailed upon, in an evil hour, to venture forth to rescue Mr. Cheever's fallen fame,—to pluck up his "drowned honor" by the locks. He was induced, in the desperation of the effort, most daringly to falsify and mutilate and pervert the writings of Dr. Cudworth. Some of the friends of Mr. Cheever were so utterly deceived by the bold and fearless manner in which these fraudulent quotations were brought forward that they were encouraged to think that his ruined reputation might still be retrieved.

In my last communication I exposed the short-sighted, ineffectual, and unworthy methods by which Cudworth was thus made to appear to utter sentiments which it was the very purpose of his book to refute. I shall now proceed to expose still further, the weakness and folly of the attempt of "a Lover of Cudworth and Truth" to sustain Mr. Cheever's character as an honest and learned writer, and, at the same time, to confirm the evidence by which I proved my charge against him.

While it is impossible to imagine that my opponent in the quotations taken by him from Cudworth, was unconscious at the time that he was misrepresenting the author, it is, nevertheless, quite evident that he does not understand the drift and import of the "Intellectual System" any better than Mr. Cheever does. And the reader may very naturally enquire, why it is, that people who can read English are unable to understand a book written in their own language? It is indeed a natural question. One would have thought that a person "who has written so variously as Mr. Cheever," and *who has quoted in the course of his life nineteen authors or more*, would have been able to read and understand a work written in his mother tongue, and in which almost every quotation from a Latin or Greek book is accompanied by a clear and just translation. I think that the question is answered quite satisfactorily by Sir James Mackintosh.

He says of the "Intellectual System" that it is a work "of much more acuteness than at first appears." A reader remarkable for his "superficiality" would not therefore be likely to perceive its bearing.

He also says that it is distinguished beyond almost all other works of controversy by "a fearless statement of the most formidable objections." A rash and careless reader might sometimes mistake the statement of an objector for the opinion of the author, as my opponent and Mr. Cheever appear to have done.

Again Sir James says "that his learning obscures his reasonings." An unlearned man might not be able to understand him at all in some places.

Finally he says, "It overflows in endless digressions, which break the chain of argument, and turn aside the thoughts of the reader from the main object." I must think that no one can any longer wonder that neither Mr. Cheever nor "a Lover of Cudworth and Truth" has yet been able to see through the "Intellectual System."

But it must not be forgotten by the reader, although, by taking no notice of it, my opponent has shown that he would be glad to have it overlooked, it must not be forgotten that my affirmation of Cudworth's anti-

trinitarianism does not depend for support only upon his writings, but is sustained by the testimony of history.

An attempt has been made to convey the idea that it was a mere slander, as he calls it, got up by Unitarians, and not the deliberate opinion of the christian world at that time. I have not quoted, neither did I, at the time of writing the article respecting Cudworth, recollect a single *Unitarian* who had ever before claimed him. It is not our custom to scrutinize the private opinions of writers or of men. The authority of names has had but little weight with us. If an author is truly learned and charitable and devout, we consult him and commune with him, for the information or the benefit we may receive, without caring by what name he was called or to what creed he was attached. But when a writer, like Mr. Cheever, holds up an author as an instance of the efficacy of a particular doctrine, it becomes him to know his man. If he is so unlucky as to commit a capital mistake, he has to thank his own ignorance and folly for it. When he brings the weight of a great name to bear against others, he fairly and justly exposes himself to mortification and shame if upon a strict scrutiny, the said name is found to bear against himself.

The faithful study of the "Intellectual System" several years since made known to me the peculiar views of its author, and I have been confirmed in my conviction that he was opposed to the "now received doctrine" of the Trinity, by finding it to have been the opinion of many orthodox writers of the highest authority and eminence.—My opponent expresses himself as entirely ignorant of John Turner, one of my authorities. I am happy to be able to add any thing to his stock of knowledge. John Turner was a Fellow of Christ's College in Cambridge, occupying an important pulpit in the metropolis, and was called to preach on great public occasions not only in London but in other parts of the kingdom. He openly accused Cudworth of having undermined the Trinity. Although Cudworth lived several years after the publication of Turner's book, which arrested a great degree of public attention, there does not seem to be any evidence that the charge was denied by him who was its object.

My opponent is very careful not to say a word about the Biographer of Bishop Bull. He was the authority upon whom I confidently relied. His explicit and decisive language was quoted by me at length and will shortly be repeated. Robert Nelson pronounced Cudworth to be as much of a Unitarian as I have pronounced him to have been. And his opinion is entitled to as great weight as that of any English writer on the subject from that day to this. He was a learned, prudent, skilful, and preeminently able Trinitarian controversialist, and was equally distinguished for virtue and piety. Any one who looks over the discussions produced by Dr. Clarke's "Scripture Doctrine of the Trinity" will perceive that Nelson was by far the most formidable opponent who appeared in the ranks of the orthodox. In his "Life of Bishop Bull," which itself is one of the most instructive and learned books of the kind in the language, he examines with great critical care, and laborious research, the systems of Clarke and of Cudworth, and condemns them both, affirming that they corresponded precisely in their views of the Trinity, and had equally rejected it. Let my opponent then charge "the unmerciful slander" of calling Cudworth a Unitarian upon Robert Nelson, and not upon me. Upon him let the torrent of his wrath and bitterness be poured. But he dares not do it. He is ignorant, and reckless enough to say almost any thing; but he does not dare to impeach the learning or the judgment of Robert Nelson; and therefore he passes his testimony over without alluding to it. He has found by this time, however, that he cannot thus escape. In conducting this discussion he must refute my arguments and overthrow my authorities, or the public will pronounce him defeated and convicted.

It will not do for my opponent to tell what Mackintosh *ought to have said*; it became him to have known and to have regarded what he *has said*. He expressly calls Cudworth a Latitudinarian and Arminian, and refers to Turner and to Nelson, characterising the latter as 'a man of good understanding and great worth", as having pronounced him an Antitrinitarian. It is evident that Sir James did not regard the liberal but the Orthodox contemporaries of Cudworth as the persons by whom he was assailed, for he indicates them as those who held among other things, 'that God has no inclination to the good of his creatures; and that he may justly doom an innocent being to eternal torments"; and he also asserts of Cudworth that "he had placed christianity too purely in the love of God and man to be considered as having

much regard for those controversies about rites and *opinions* with which zealots disturb the world."

It seems that by saying that Mr. Cheever ranked Mackintosh as a Trinitarian christian, I was guilty of a falsehood!— It is true that in one of his publications he pronounced him an infidel and placed him as such by the side of Franklin and others. In his Review of Professor Norton, however, he associates him with men of eminent piety and faith, and calls him a Trinitarian. Did Mr. Cheever suppose the people of this place so stupid as not to perceive this gross and ludicrous inconsistency? If he did not mean to call him a Trinitarian *Christian* what sort of a Trinitarian did he mean to call him? Was he a Trinitarian Atheist, a Trinitarian Deist, or a Trinitarian Mahomedan?

My opponent quotes me as follows:— "If Mr. C heever had ever read with an inquisitive mind the publications of John Howe in reference to the Trinity, he would have been led to the discovery" of Cudworth's having maintained the subordination of the Son to the Father, or in other words of his being a Unitarian; and then proceeds to declare, that "in the whole of those publications there is not a word, not a syllable in regard to it." It now becomes my turn to charge "a lover of truth" with *falsehood*, which I do with great reluctance, and only because I am compelled to do it. Cudworth is several times mentioned by Howe in a manner that would be likely to awaken the attention of a careful reader, and once he is actually cited as holding the opinion that the Son and Spirit are "subordinate" to the Father.

My opponent acknowledges that Howe agreed with Cudworth. It is an important acknowledgement, and it is true, as will be apparent to a discerning reader of his last publications on the Trinity!

My opponent refers to "the learned Warburton's testimonial to his" (Cudworth's) "greatness, and caustic account of the slanders against him." In the same passage, Warburton declares that these slanders "were believed" to such an extent as to dishearten and disgust him, and compel him to abandon the further prosecution of his work. Warburton also mentions another eminent Orthodox writer, of great repute, and high standing in his day, who made the same charges against Cudworth, Dr. William Webster.

I know nothing in the history of literary or theological controversy more audacious and foolhardy than the reference by my oppo nent to Thomas Wise, the author of the Confutation of Atheism. This book is an abridgement, and as the title-page confesses, an *improvement* of the "Intellectual System." The heretical parts of Cudworth's work are all either left out or neutralized by such comments as were supposed to refute them. It is a sort of expurgated edition. A passage from the "Introduction" is quoted by my opponent to fix the charge of having accused Cudworth of Antitrinitarianism upon the "London Unitarians". Now I ask, could it have been believed that in several places in the same Introduction it is declared that this very opinion was held by "the truly orthodox", and that Cudworth was the object of their "invective" also? But so it is!

This same Wise also admits the truth of my proposition and acknowledges that Cudworth believed in the inequality "not barely of order and dignity but of authority", between the persons of the Trinity. On more than *thirty* pages of the same Introduction Wise complains of Cudworth's errors and mistakes, respecting the Trinity, and although it was a great object with the Orthodox to prevent his name from becoming appropriated by the Unitarians, and this was one design of Wise's book, he is unable to explain away all the Doctor's errors, but frequently has to allow that he is unsound on the subject of the Trinity. In such cases, however, he adopts my opponent's method in reference to Sir James Mackintosh, and asserts that Cudworth did not mean what he said, or that he "ought to have said" what he has not said.

Poor Thomas Wise (never was name so misapplied) was almost as much puzzled and confounded by the "Intellectual System" as Mr. Cheever or "A Lover of Cudworth and Truth." After exhausting all his wits in the vain and vexatious endeavor to explain the whole work so as to render it consistent with the Orthodox doctrine of the Trinity, and after fretting and scolding through more than a hundred pages, he thus acknowledges the difficulty of his task and gives it up in despair.

"Wherefore I say, that the Doctor cannot be justly condemn'd as resolutely and fixedly heterodox, but can only be charg'd with Self-inconsistency, which I would much rather impute to Inadvertency than Design. Some how-

ever may perhaps think it no small fault to be off and on, and apparently not well settled in a pointof so great importance; and therefore once for all, in reference to this and other Places I must needs own, as others, I'm certain, that have read over and thorowly weigh'd the True Intellectual System of the Universe, cannot but do, that whenever the Doctor speaks of any thing bodering upon Heterodoxy, he either does by a Prosopopœia and as the Sense of others; or, if he speak in his own Person, he introduces what he says with an it seems, and then backs it with the strongest Reasons he has; tho in the close he commonly tacks about, and says on the other side, it seems or some would think: *so that it is hard to guess his own meaning*, or at least he can't be warrantably charg'd with this or that wrong Sentiment, because he does not expressly or in Person assert either one or 'other: *And if any one ask me, why he does not? this if I could guess, is more than I would dare to utter of so Great and Learned a Man;* but less than this I could not say, because, as was before noted in reference to the Trinity, many false Teachers would fain get shelter under his Umbrage, and urge his pretended Authority and Reasons in defence of their absurd and heterodox Notions.

"Thus I have accounted for and pointed out here even what was not to Dr Cudworth's purpose, and therefore in abridging his Materials, has been excluded from the Body of this Treatise: withal I have made some needful Observations upon those of his Digressions, of which I said, I could not otherwise justify my renewing the mention; and that *because I thought they interfer'd either seemingly or really with sound Divinity;* and for this I hope my well-meaning Zeal will be excus'd."

"A lover of Cudworth and Truth" actually quotes this work in favor of Cudworth's Orthodoxy; a work written for the very purpose of rectifying his *mistakes*, as his heresy was called. Mr. Cheever himself could not have committed a more ridiculous blunder. The reader, I am inclined to think, will be strongly disposed to suspect that the Biographer of Bishop Bull, and Turner, and Webster, and Howe, and Mackintosh saw more clearly into the "Intellectual System" than Thos. *Wise* or Mr. Cheever.

I will conclude this communication by summing up the historical evidence by which my affirmation that Cudworth rejected the *received* doctrine of the Trinity is proved to have been correct by the testimony of the Orthodox themselves.

The "learned Warburton" says that the accusation to this effect "was believed" to such an extent as to induce Cudworth to abandon the prosecution of his work. The eader can judge whether a slander proceeding from a few obscure, and as my opponent would represent them, contemptible Unitarians, if it had not been sustained by the general voice, could have driven a man like Cudworth from the completion of such a work as the "Intellectual System."

John Turner, a contemporary divine of considerable eminence and notoriety, pronounced Cudworth an antitrinitarian, and assailed him in language even more violent, if possible, than that which Mr. Cheever has used against Priestley, Channing, and the Unitarians in general. He thus justifies his assault—"I thought no severity too great to be used towards him, who hath made use of a great, however ill-deserved, reputation to *undermine* the great *pillar* and *corner stone* of the christian religion, and hath, by consequence, set at nought the *person* and *sacrifice* of Christ." Men of the present generation are utterly astonished that Dr. Cudworth should have been called an Atheist; after a similar lapse of time it will be regarded as equally amazing that any one could have been found to call Dr. Channing an infidel. Mr. Cheever treats Turner as though he was a person of obscurity. He thus speaks of him—"A man by the name of Turner, somewhere in the seventeenth century, slandered Ralph Cudworth by saying that he was either an Arian, a Socinian, or a Deist."

It is probable I confess, that the name of Turner will only be remembered in connexion with his attack upon Cudworth. It is indeed very doubtful whether Mr. Cheever, notwithstanding the *nineteen* authors whom he has quoted, or rather misquoted, will be remembered at all. He has, it is true, one chance to escape obscurity and oblivion. While future generations are gazing, even with more admiration than that which is now passing over the stage, upon the pure and brilliant fame of Dr. Channing, a meditative observer will ponder upon the depravity and wonder at the perversity of human nature, when he is told *that a man by the name of Cheever, somewhere in the nineteenth century slandered William Ellery Channing by saying that he was destitute of piety, a puny sentimentalist, and an infidel.*

Orme, the biographer of Baxter and Owen, well known to intelligent orthodox readers in this community as a writer of the highest respectability, sustains me in the opinion that to believe in the "subordination" of the Son to the Father is to abandon the Trinity. He cites Bishop Bull

among others, as having exposed himself to the full effect of this remark.

But the biographer of Bull says that Cudworth went much farther in this matter than the Bishop, and actually describes him as a Unitarian in the following passage. "Dr. Cudworth professedly maintained that the three persons of the Trinity are three distinct spiritual substances, but that the Father alone is truly and properly God; that he alone, in the proper sense, is supreme; that absolute supreme honor is due to him only; and that he, absolutely speaking, is the only God of the Universe, the Son and Spirit being God, but only by the Father's concurrence with them and their subordination and subjection to him." Nelson also declares that Cudworth held the very same doctrine with Clarke, whom my opponent has called an Arian.

Warburton mentions Dr. William Webster among the assailants of Cudworth. He was an eminent preacher and writer, connected with one of the principal churches of the metropolis, and high in the confidence of the Orthodox party. He wrote the History of the Arians and Socinians at the instigation of Dr. Waterland.

Thomas Wise, my opponent's only authority for the assertion that the Unitarians got up the "unmerciful slander" actually declares, in the very same part of his book from which "A Lover of Cudworth and Truth" extracted his quotation that Cudworth's views were the object of "invective" on the part of "the truly Orthodox;" that his heresy was the topic of conversation in private circles, and of discussion in the literature of the period on all sides.

Sir James Mackintosh accredits the same charge against the doctrines of the "Intellectual System."

In the edition of Cudworth's works, *which is in the hands of my opponent*, there is, it is probable, a memoir of the author by Thomas Birch, from which memoir he might have received the information which has so much amazed him. Birch quotes Turner, and Warburton, and Wise and others, says that writers of "different parties" have, since Cudworth's day as well as in his life time, disputed the Orthodoxy of his book, and concludes his own comments on the subject by adducing the opinion of Robert Nelson, the biographer of Bull.

I have purposely reserved "John Howe" to the last. He quotes Cudworth as maintaining the doctrine of the "subordination," and as my opponent justly observes, expresses his own agreement with him in no obscure terms. I must be allowed to dwell a moment on this point.

Cudworth says, Vol. 3, p. 150. "However it is evident from hence, that these *reputed Orthodox Fathers, who were not a few*, were far from thinking the three hypostases of the Trinity to have the same singular existent essence, they supposing them to have no otherwise, one and the same essence of the Godhead in them, *nor to be one God*, than three individual men, have *one common specific essence of manhood* in them, and are all *one man*. But as this Trinity came afterwards to be decried for Tritheistic, so in the room thereof started there up, that other Trinity of persons, numerically the same, or having all one and the same singular existent essence; a doctrine which seemeth not to have been owned by any public authority in the Christian Church, save that of the Lateran Council only."

Now this same Lateran Council, which was held A. D. 1215, was the one, as Thomas Wise would have informed my opponent, at which the principles of Peter Lombard's "Book of Sentences," a work which Dr. Maclaine calls "the wonder of the twelfth century, and little more than an object of contempt in ours, and which Mosheim says was considered higher authority than the Bible itself, were declared Orthodox; and thus the "now received doctrine of the Trinity," as Cudworth calls it, supplanted the doctrine of the "Orthodox Ancients" as Howe calls them.

The reader will now be able to perceive how exactly Howe agreed with Cudworth, with what deep disapprobation he regarded, and with what abhorrence he rejected the doctrine of the Trinity, invented by Peter Lombard, introduced through the influence of his name at the Lateran Council, and still received as the true doctrine by the Orthodox.

"If there be any now-a-days, that will call this heresy" says he, after having explained his belief that the persons of the Trinity were not "identified" into one being, and that there was such a distinction between them as Cudworth contended for, "(tho' as I said, I will be no heretic how ever,) yet if I must make a choice, I had rather be a heretic, with the Anti-Nicene and Nicene Fathers and Post-Nicene for aught that appears to the contrary through some following centuries, than be reputed Orthodox with P. Lombard, &c. whom a German Divine, not of meanest account, calls 'one of the four Evangelists of Antichrist'."

Never was author so unlucky as Mr Cheever. He cannot even blunder upon the truth. In his Review of Prof. Norton he says, "When Christ crucified began to be left out of view, and a spiritual death, something like that of Unitarianism, was creeping over the nation, then it was that giants like Howe, Cudworth and Leighton began to be succeeded by the Tillotsons, the Seckers, and the Seeds; and together with the departure of the national mind from the spiritual principles that centre in the atonement, may be measured the decline of the nation in intellectual energy." Now it is a singular fact that at no time, before or since, has the unitarian faith come so near prevailing over the false views of established orthodoxy, as at the era marked out as that of the "giants Howe, Cudworth and Leighton"—Bull, Cudworth and Howe were deeply engaged in the discussion of the Trinity. "Great were

the debates that were at this time on foot about the doctrine of the Trinity," says Calamy.—Howe speaks of the "Revival of former controversies upon this subject" as having taken place in his day. The three writers whom I have mentioned were at the very head of English theology at that time, and they devoted themselves to the study and examination and elucidation of the doctrine of the Trinity, and each one of them was forced by the testimony of scripture, of the Fathers, and of all ancient learning, to depart from the then received doctrines of the church. But the bigoted, and timid, always the majority of any establishment, refused to sanction their innovations, and the cry of heresy was raised against them. Others took warning by their fate, and from that day to this the subject of the Trinity has been received with an unresisting and implicit faith by the great majority of divines and laymen, who have naturally concluded that if Bull and Cudworth and Howe met with no success in attempting to restore it to a nearer resemblance with the word of God, and were rewarded with nothing but abuse for endeavoring to explore and understand it, it would be entirely in vain, and worse than useless, for them to meddle with it.

The biographer of Howe says that while some approved of his writings on the Trinity, "others that greatly valued his other writings, wished he had left this argument untouched, and kept his thoughts to himself; and some, out of the abundance of their zeal for orthodoxy, could scarce forbear charging him, as well as Dean Sherlock, with downright heresy."

In reference to such zeal Dr Calamy proceeds to quote the following passage from Bishop Stillingfleet. "There is a kind of *bitter zeal*, which is so *fierce* and *violent*, that it inflames rather than heals any wounds that are made; and is of so *malignant* a nature that it spreads and eats like a cancer, and if a stop were not given to it, it might endanger the whole body"—The Dr. then exclaims. "May such a zeal as this never prevail among us:" and then, in the exercise of a spirit which must actuate every christian heart in this community he utters the following devout petition: "And if it has already got any footing, the good Lord grant it may be heartily and speedily repented of, and shaken off, and laid aside.—Amen."

In closing the historical evidence in favor of my affirmation about Cudworth I ask, what has my opponent offered against this array of authorities? Not a syllable. He has expressed some contempt for Turner, whose name he evidently had never heard of before. And this is all he has attempted to do.

He cannot adduce a respectable orthodox writer in opposition to my statement that Cudworth held to the subordination of the Son—At least I am confident that he cannot. And I boldly defy him, or any other man to disprove it by fair, and honest quotations from Cudworth himself. Whenever a passage is brought from him against me, it must be mutilated or garbled, or perverted from the connexion, as those produced by a "Lover of Cudworth and Truth" were.

It is indeed as foolish as it is wicked to carry on a contest by such methods. It is better to surrender at once, than to use weapons, which, however destructive and terrific they may appear, can in reality wound only him who brandishes them.

N. B. It will not answer the ends of this discussion for my opponent to quote passages which appear to exhibit the phraseology usually employed by modern Trinitarians. That will be misleading the reader unless it be clearly proved that Dr Cudworth attached the commonly received meaning to such phraseology. It must therefore be plainly and explicitly denied that he held the opinion ascribed to him by me—that is, the *real* subordination and dependence of the second person in the Trinity to the first. Any thing short of such a denial will not meet the question, and if my opponent does not venture to dispute my position, as I have thus stated it, distinctly and directly, the public will consider him defeated, however long he may keep up an appearance of defence.

But I have not yet done with "A Lover of Cudworth and Truth."

UNITARIAN.

FOR THE SALEM GAZETTE, NOV. 15.

Mr. Editor,—In this communication I propose to take a cursory review of the articles signed "a Lover of Cudworth and Truth."

In the first paragraph of his first number he quotes an expression of Robert Hall, which it is intended the reader should understand as a deliberate opinion against the Unitarian denomination. I presume no one has read the paragraph as constructed by "a Lover of Cudworth and Truth" without being shocked at the language of Hall. He is made to appear in a light very dishonorable to him, as a man, a protestant, and a christian, and to utter a sentiment altogether unworthy of the approbation of a Lover of Truth.

Upon looking the matter up, however, it turns out to be very much like certain other quotations with which the public have lately been rendered familiar. "A Lover of Cudworth and Truth" seems to have contemplated Mr. Cheever's "various" literary performances with such profound and habitual admiration, as to have caught those peculiarities which distinguish him as a writer. He pays but little regard to truth or fairness in his use of other men's writings or names, or characters.

It is not for me to vindicate Robert Hall against this attempt to expose him to re-

proach. A large, respectable, and intelligent denomination, of whom he was an ornament and to whom his name is dear, will, without doubt, be quick to rescue his fame from the hands of one, who has touched it only to stain it.

Dr. Olinthus Gregory, his biographer informs us that on one occasion, when Hall had been panegyrizing the character of Priestley in the lofty and glowing terms in which he was accustomed to speak of him, a person who was present, and who held the same religious views with Priestley, "tapping him upon the shoulder with an indelicate freedom from which he recoiled, said 'Ah! Sir, we shall have you among us soon, I see.' Mr. Hall, startled and offended by the rude tone of exultation in which this was uttered, hastily replied, '*me* among *you*, Sir! *me* among *you*! Why if that were ever the case, I should deserve to be tied to the tail of the great red dragon, and whipped round the nethermost regions to all eternity.'

The reader will remember in palliation of this highly improper, and as Dr. Gregory says, hasty expression, that it was the infirmity of that noble genius to use extravagant language and give way to impetuous and heated impulse when engaged in conversation. And nothing in the world provoked and disgusted him so much as that narrow meanness of mind and spirit which in some men prevents a just estimation of merit in all cases where difference of opinion intervenes. He was, undoubtedly additionally irritated by the insinuation that he could not have eulogised Priestley had he not been inclined to favor his peculiar speculations.

It was injudicious in his biographer to have preserved the remembrance of an expression, open to such serious objections as this, and which was a manifestation of a defect of character which Dr. Gregory in several passages of his memoir has occasion to lament. How unjust it is to pervert what was so incautiously and improperly uttered!

The reader needs not to be reminded that it was not intended by Hall so much to bear against the denomination to which the individual who provoked it belonged, as to rebuke his own rudeness, insolence, and narrowness of mind. It was a sudden, irritated, passionate personal retort, rather than such a deliberate sentiment against the Unitarian denomination as a reader would be led by my opponent to suppose. It is indeed quite a curious fact, that at that very time, Hall was not himself a Trinitarian, and did not become such until many years afterwards as Dr. Gregory informs us. This then may be regarded as a specimen of the manner in which the characters of the departed great and good are trifled with and abused by Mr. Cheever and writers of his school. The misrepresentation is as gross as the injustice is cruel.

Notwithstanding the extravagant ardor with which he sometimes expressed himself, and the prejudice he cherished against our views, the name of Robert Hall is still held in high honor by Unitarians. His noble and faithful devotion to the cause of liberty and truth and free inquiry will never be forgotten by us. He did not permit "difference of sentiment to diminish his sensibility to virtue or his admiration of genius."—He was the vindicator of the fame of Priestley against such libellers as Mr. Cheever, and it is almost impossible to read the following magnanimous eulogium without believing that he had foreseen the rancorous calumny with which Priestley's life of usefulness and glory, of virtue and of piety, and his dying hour of triumphant faith, resignation, peace, and hope, have recently been assailed in this community.

Hall had been reproached for having praised Priestley, and for placing him far before his orthodox antagonist, Horsley, in the virtues of his life. He thus defends himself. "Dr. Priestley, it is acknowledged, was a Socinian; but it was not under that character that he was eulogised. It was as the friend of liberty, as the victim of *intolerance*, and the author of some of the most brilliant philosophical discoveries of modern times, for which he was celebrated throughout Europe, and his name enrolled as a member of the most illustrious institutions; so that my eulogy was but a mere feeble echo of the applause which resounded from every civilized portion of the globe. And are we suddenly fallen back into the darkness and ignorance of the middle ages, during which the spell of a stupid and unfeeling uniformity bound the nations in iron slumbers, that it has become a crime to praise a man for talents which the whole world admired, and for virtues which his enemies confessed, merely because his religious creed was erroneous? IF ANY THING COULD SINK ORTHODOXY INTO CONTEMPT, IT WOULD BE ITS ASSOCIATION WITH SUCH GOTHIC BARBARITY OF SENTIMENT, SUCH REPTILE MEANNESS."

While such men as his recent libeller are striving to obtain a brief and disgraceful notoriety by defaming the character of Priestley, and invading, with their malignant calumny the sacred and hallowed retirement of his death-bed scene, well may his friends bless the memory of Hall for having thus provided, in his own admirable eloquence, the burning language in which every virtuous and noble spirit can express that indignation and contempt which all must feel. We repeat, and exult in the sentiment which Hall uttered in reference to the defamers of Priestley, "From him the poisoned arrow will fall pointless. Distinguished merit will ever rise superior to oppression, and will draw lustre from reproach."

In his consternation and astonishment, my opponent exclaims "Who next will be claimed by the Unitarians? It would not at all surprise us, if it should be the hated John Calvin himself." He need not be troubled on this score. We shall not be anxious to claim any connexion with John Calvin. He certainly was not a unitarian, and while we hope no one will ever call him by that name. I cannot but entreat my opponent not to call him a trinitarian. The accomplished, the learned, the illustrious Servetus, when brought to the stake by the agency of Calvin, and the slow fire of green wood was beginning to torment him, could hardly have protested more earnestly against the proceedings of his murderers than Calvin did against the name of trinity. "I like not this prayer, O holy, blessed, and glorious trinity; it savors of barbarity—The word *Trinity* is barbarous, insipid, profane; a human invention, grounded in no testimony of God's word; the popish God, unknown to the prophets and apostles." Luther expressed a similar abhorrence of the name. "The word *Trinity* sounds oddly, and is a human invention; it were better to call Almighty God, *God*, than *Trinity*."

"A Lover of Cudworth and Truth" addressing us, in the name of his friends, says "We would thank you not to steal our garments; for we find, when we see them on your system, that they are converted into "WRAPRASCALS of sophistry." If we were to steal that same *wraprascal* from "A Lover of Cudworth and Truth," it would be no more than he deserves, for he stole it from Mr. Cheever. There is quite a rage for this new-fashioned garment. It was generally suspected that it was worn under the disguise of "Truth," when he made his appearance on the 22d of October. I think, however, that neither "Truth" nor "A Lover of Truth" ought to put it on. It is true, indeed, that it fits them pretty well. But "wraprascal" is a coat that belongs as every body knows to Mr. Cheever; it *suits him* exactly. and whoever else appears in it *will be in great danger of being mistaken for him.*

My opponent quotes a couple of passages which Cudworth wrote against a class of mystical and spiritualizing interpreters whose principles were the very reverse of unitarianism, and implies that they were intended for us. In one of them he very coolly *inserts* as a parenthesis, "*like* the unitarians" *forgetting* to indicate, by suspending the quotation marks that it was an *addition of his own.* This was certainly very great *carelessness*, to say the least. "A Lover of *Truth*" ought to be more circumspect.

My opponent concludes his article of Oct. 29th with a power of logic and in a strain of humor perfectly irresistible. That allusion to the Professorship at Cambridge is certainly an unparalleled stroke. It is to be regretted that a paragraph so brilliant in its conception should be open to a single criticism. It is a slight mistake to attribute "the improved version" to Gilbert Wakefield. He had nothing to do with it. The basis of the "Improved Version" was the translation of Archbishop Newcomb.

It would be easy enough to answer his arguments, if they could only be found. There would be no kind of difficulty in detecting and exposing his blunders and misrepresentations, if they were not so numerous. I can submit patiently and without a struggle to his abuse, knowing that in that he cannot be rivalled; but when the lightning of his wit flashes out from the dark and awful cloud of his indignation and anger I sink before him, dazzled, and blinded.

I cannot find much that seems to call for notice in the second part of the defence of Mr. Cheever, that which appeared in your paper of Nov. 1. It will only be necessary to correct a few of the many misstatements it contains.

It is not precisely accurate to say that I quoted "some passages from Dr. Chalmers, recommending a spirit of charity." I quoted some passages from him rebuking the uncharitableness of the *trinitarians*, and *particularly condemning* such a course as

Mr. Cheever has adopted. With reference to quotations of an opposite spirit and purport from those I have presented from Chalmers and others I have merely to remark that the only effect of introducing them will be to render the authors from whom they are drawn apparently inconsistent, thus destroying the weight of their authority, and depriving Mr. Cheever of the benefit of their names, in the use he has made of them, as sanctioning and sheltering him and his cause.

It is already sufficiently shown that it does not settle the question against me, by any means, to say that Cudworth believed just as Howe, or even as Athanasius did The former shews quite clearly that the latter held to the actual subordination of the Son to the Father, and in that he agreed with the great majority of the christian Fathers of the three first centuries. This is a fact of immense importance—no writer proves it more clearly than Cudworth. It is true that Jortin, Le Clerc, Petavius, Bull, and many others all maintain it. I do truly rejoice that an occasion has arisen to present this decisive fact to the contemplation of the public, The christian church for more than three hundred years maintained the actual supremacy of the Father, and, of course, bears its united, universal, and conclusive testimony in favor of the unitarian cause, and condemns with one voice that modern doctrine of the Trinity now held by the orthodox churches, which was moulded into its final shape in the thirteenth century, was, as Cudworth says, first established at the Lateran Council, and traces itself back not to Christ and his apostles, but to Peter Lombard, one of the four evangelists of Antichrist, as John Howe calls him.

It is quite evident that my opponent has been deceived, as I have all along conjectured, by the phraseology of Dr. Cudworth. He has not looked through the words to the meaning which the author evidently attached to them. He quotes a long list of phrases which, he thinks must mean the trinity. If he would but study the connection in which they are used, he would ascertain that they mean just what I have said they mean. We must interpret the language of an author according to the explanation he himself gives to it, and not in oposition to that explanation. This rule applies as well to the sacred scriptures as to other writings.

I complained of the impropriety of dwelling upon Dr. Priestley's peculiar opinions respecting the doctrine of necessity, exciting all the prejudices associated with it, and then directing them against Dr. Channing and the Unitarians in this country, who have never received that doctrine, but have publicly rejected it. I excused Mr. Cheever of intentional unfairness in this matter by expressing the charitable belief that he was ignorant of the circumstances of the case. His friend is quite indignant at the supposition of Mr. Cheever's ignorance. I am not inclined to be obstinate, Mr. Editor, and therefore admit that Mr. Cheever did know the great injustice he was perpetrating, and was, of course, guilty of a wilful, deliberate and dishonorable misrepresentation.

☞ Notwithstanding all that has occurred in the course of this discussion to convince the public that my opponent is entirely willing to mislead and deceive them, I confess my utter amazement at one instance of the kind in his second article. He alludes to the admirable letter, extracts from which were quoted by me, addressed to Priestley by the dissenting ministers, at the time of the riot ; and after asking that same question which seems to rise forever to his lips—a question the repetition of which has served to swell out his defence to double its legitimate size—which supplies the place of arguments and of facts and which, I verily fear, will become so habitual and involuntary that before long he will hardly be able to speak or to write any thing else—"*What has this to do with proving that Mr. Cheever quotes authors whom he never read*"?—after repeating this question he immediately rejoins "Mr. C. has no where asserted that *Unitarians* do not consider Priestley a christian."

Now I appeal to every honest man—Is not this form of words equivalent to a declaration that the Birmingham Address was the expression of Unitarians? And is not such a declaration an *absolute and shameful falsehood?* Is it not a *gross and wilful misrepresentation?* Does it not fully prove, what I pledged myself to prove against this writer, "FOLLY AND FRAUD?"

Why attempt to deceive an intelligent community by such a shallow, foolish, disgraceful artifice? It is well known to every one of your readers, and *was well known to this writer*, that it is declared on the face of that address that it was the work of the "PRESBYTERIANS, INDEPENDENTS, and BAPTISTS." It is also expressly stated in the address itself, that "many" of those who cooperated in procuring it did not agree

with Priestley in religious sentiment. It was probably signed by every dissenting minister of every denomination and belief in Derbyshire and Nottinghamshire, for its subscribers are *forty three* in number.

Now that the name of Priestley is again before me, I must repeat that it is all in vain for Mr. Cheever, or for any one else, to assail his moral, intellectual, or christian character. It rests upon an immovable foundation in the settled admiration of the world. Whenever a word is uttered against him, there are, and always will be, thousands and tens of thousands in every civilized land who will proclaim anew to their own generation and to future ages his unrivalled deeds and his spotless virtues. The illustrious dead of his own times will arise, as it were, from every nation and every sect of Christendom, and rebuke the unworthy and ineffectual slander. The aspersions of his enemies serve only to keep his glory fresh. Robert Hall thus describes the effect of their vain attempts to injure him. "The vapours which gather round the rising sun, and follow it in its course, seldom fail at the close of it to orm a magnificent theatre for its reception: and to invest, with variegated tints and with a softened effulgence, the luminary which they cannot hide." Following out this admirable conception, I would assure Mr. Cheever and my opponent that when they attempt by calumny and falsehood to exhale "a pestilential congregation of vapors" across the mild but radiant disk of Priestley's fame, they only heighten, prolong and perpetuate the splendid glories of its setting.

I can assure my opponent that unitarianism has not quite "died out of existence" in England. It never was more ably defended, or effectually propagated in that country, in Scotland, or in Ireland than at the present moment. It is "ROLLING OVER ORTHODOXY" almost as rapidly and fearfully there, as according to the declaration of the Howard Street Church through their counsel, Bradford Sumner, Esq. it was in Salem until Mr. Cheever was brought upon the ground to check it, and to take the management of the cause of orthodoxy out of hands which, it was thus proclaimed, had been found incompetent to protect and preserve it.

When my opponent comes to notice the citation I made from the Quarterly Review his indignation seems to burst away every remaining limitation or restraint. I am charged with falsehood and impudence over and over again. I had stated "that in England Dr. Channing is regarded by the orthodox themslves as the great champion of the gospel against infidelity." I will repeat the evidence upon which I then rested my assertion, and the reader can judge whether I was guilty of "absolute falsehood" and "bold impudence" in making it. The London Quarterly Review is probably the most extensively circulated, as it certainly is one of the ablest, periodical journals in our language. It is faithfully devoted to the cause of orthodoxy in church and state. In the 28th volume of this Review the reader will find an elaborate article on *infidelity*. The running title at the top of the pages is "*Progress of Infidelity.*" Upon reading the article he will perceive that it is the production of a strenuous trinitarian. Towards the close, the evidences of christianity are adduced, and the writer concludes and consummates his arguments in favor of the gospel revelation by extracting at length the language of Dr. Channing, to the strength and force of which he acknowledges himself incapable of adding any thing, and thus, while leaning upon him as the great champion of the gospel and committing to him its defence, pronounces him "ONE OF THOSE MEN WHO ARE A BLESSING AND AN HONOR TO THEIR GENERATION AND THEIR COUNTRY."

This strikes me as a fact that affords quite a sufficient ground for my assertion, and if the reader thinks so too, he will of course be of opinion that the infuriated wrath which my opponent has discharged upon me ought to have been kept concealed in his own bosom, or if permitted to fall any where, would with more propriety have been directed against the orthodox writer of the orthodox article in the orthodox Review, whose language I have innocently quoted, and whose sentiments I have faithfully repeated.

In the last communication of my opponent there is little else besides a continuation of the eulogy upon Mr. Cheever. He had before declaimed upon his great literery doings, the "various" forms under which he had appeared as an author, and the immense number of writers whom he had quoted; he now expatiates in a still higher strain, applauds his "honorable and fearless" conduct, tells what he has done, and what he means to do, makes it out that the Pastor of the Howard street Church occupies a position of the most wonderful importance, that he is called 'to

encounter' the most distressing trials, that he is surrounded by multitudes who do not like very well 'to be rebuked' by him, that the orthodox ministers in Salem have heretofore been guilty of attending particularly to their own business, and have been very remiss in not going about to 'warn' the people of other denominations 'of their danger', that they have 'been contented to go on in the calm current of commendable orthodox prudence, whispering peace, peace, while there is no peace,' but that now, since he has come among them, they must wake up, adopt a new style, upon peril of being denounced as 'no true ministers of Christ,' and while they avoid personality as he does, follow him where he leads, and sustain him in his 'honorable and fearless' efforts to check the waves and turn the tide of Unitarianism.

In this same article he quotes Mr. Checver himself against the spirit and course of Mr. Cheever, and thus rebukes him quite effectually. He also has a great deal to say about Leighton, and affirms, no doubt justly, that that excellent man, (who as well as Cudworth is considered by Sir James Mackintosh as upon the whole belonging to the Arminian or Latitudinarian party) never uttered a syllable in his whole life against either the Arians or Socinians.—Would the public have thought it, after the use Mr. Cheever has made of his name? The example of Leighton rebukes Mr. Cheever, or perhaps he would say that Leighton was 'no true minister of Christ' inasmuch as he did not 'warn people of their danger.'

I had extracted a passage, in which Leighton professed to enumerate what he deemed the grand articles of religious belief; such as would be effectual to save those who received them into their hearts and applied them to their lives, and I stated that I believed them all, and that Unitarians in general, so far as I knew, also believed them. This is more than 'a Lover of Cudworth and Truth' can patiently bear. But it is true. And I cannot see any sort of iniquity in my quoting the passage and telling the truth about it. I did not attempt to conceal the source from which I obtained it, 'in the very same number of the Christian Examiner from which Mr. Cheever took the extract respecting Priestley, which he perverted in the manner already described.' What I said about Mr, Cheever's having advocated the establishment of orthodoxy by law, was accompanied by such quotations of his language as seemed to me to convey the idea. This, however, is a matter of which every reader can judge as well as myself, and I seriously advise all who entertain doubts on the subject to examine his writings and form their own conclusions. It is certainly important that the very first movement towards such an object, be detected, exposed and resisted by the indignant frowns of a free people.

If my opponent had confined himself to the real question at issue, my reply would have closed here. But he has persisted in introducing topics of much greater importance, and which I claim the right of noticing. The charge I made upon Mr. Cheever was of a literary not a theological character. I abstained carefully from any unnecessary allusion to orthodoxy as such, and devoted myself exclusively to the task of exposing the imposition which had so long been successfully practised upon the public.

My only object was to prove that in his flippant allusions to eminent writers, particularly of the old English School, he was boldly venturing upon what he supposed an universal ignorance of those voluminous authors. He is no doubt as much surprised as his friend "a Lover of Cudworth and Truth," to find that Unitarians are too well acquainted with that department of literature to be so easily imposed upon. And I did prove that in Mr. Cheever's references to authors he was in the habit of committing misrepresentations which left him no escape from the charge of dishonesty, but that afforded by the supposition of his ignorance.

It will not do for the friends of Mr. Cheever to attempt to awaken a sympathy for him on the ground that he has fallen before an *unprovoked* attack. ☞ He commenced this warfare. He *introduced* the practice of assailing the *personal characters* of men and of ministers. He outraged the public sense of propriety, by availing himself of the opportunity of an Address on the *fourth of July*, to calumniate the whole Unitarian denomination, to hold up the names not only of the distant and the dead, but of men who are now living in the midst of us, to contempt and derision. He did not confine himself to an assault upon our religious belief only, but attacked our intellectual and literary characters, charged us with "superficiality," and contrasted our writers, Dr. Channing by name, in a manner intended to destroy the confidence of the public in their learning and judgment and talents, with certain other writers, whom he, in his ignorance, supposed to be suitable specimens of the intellectual influence of his own Trinitarian views. Notwithstanding the vio-

lence and coarseness of his attack, we never should have noticed it had we not found that the most influential periodicals of the orthodox party were sanctioning and aiding him, and that many respectable citizens of this town, whom we had before regarded as men who were sincere in their expression of regard and good will for our persons, were secretly rejoicing in the abuse he was perpetually heaping upon us. Let him not attempt therefore to excite any sympathy in his fate. He is the unprovoked assailant in this case. Before he commenced this unprecedented and outrageous assault upon our literary, intellectual, and moral characters, it would have been well for him to have considered the import of the homely proverb "they who live in glass houses must not throw stones." *He threw the first stone*, he brought on the conflict, and now, that his own house of glass is dashed to pieces, he surely has no claim to the compassion of the public.

His admirer, "A Lover of Cudworth and Truth," has availed himself of the pretence of defending Mr. Cheever's literary character, to assail the Unitarian denomination, and to vilify its members and their doctrines.

I therefore consider that I may justly claim the use of your columns once more to vindicate our characters and our faith from this gratuitous attempt to asperse them.

UNITARIAN.

FOR THE SALEM GAZETTE, NOV. 19.

Mr. Editor,—In vindicating the Unitarians of this community from the unprovoked and unprecedented assaults which have recently been made upon them by Mr. Cheever and the persons, whoever they may be, who have addressed your readers under the titles of 'Essex Street,' 'Horsley,' and 'Truth,' or 'A Lover of Cudworth and Truth,' I shall study the greatest possible brevity and plainness of speech.

Let us then enquire who are the parties assailed, and who are the assailants. We shall thus be enabled to ascertain the character of the assault.

Who are the Unitarians of Salem? Confining my view to the external aspect they present, I would reply—that they are a very numerous denomination. Four large religious societies acknowledge that name. These societies support five ministers of the gospel, and in the amount they contribute to the cause of religion, in the attachment they manifest to its institutions, and in their general and constant attendance upon its stated exercises, they need not, and do not shrink from comparison with christians of any other name whatsoever.

But in saying that there are four societies of professed Unitarians in Salem I have not given by any means an adequate idea of their numbers. There are two other congregations, constituting together a very large and respectable portion of our population, who, while they prefer to be called by other names and hold some opinions which we do not entertain, are almost without exception believers in that great doctrine which constitutes the distinctive principle of Unitarianism, the supremacy of the Father. So that in reality there are six Unitarian congregations in Salem.

I have not yet fully described the extent of the denomination in this place. While all the members of our societies receive our views, it is a well known fact that there is hardly a single congregation in town of other denominations than those already referred to, into the very heart of which our sentiments have not penetrated. There are many, very many families now worshipping in orthodox churches of which either one or both of the heads or some of the members are Unitarians. Their religious sentiments have yielded to the force of truth, while the force of circumstances has been permitted to prevent the full discharge of their duty in the transference of their attendance and influence to the cause which they have thus been led to believe to be the cause of God. We have heretofore been inclined to look with indifference upon the course which persons thus situated have pursued, hoping that if they continued to worship where they now are, a decent regard to their feelings and influence might produce a more prevalent manifestation of charity in the administration of the exercises of religion.

From this sketch it is quite evident that the Unitarian denomination is a little too strongly to permit itself to be trampled upon in the manner recently attempted.

I presume that it will not be considered arrogant or boastful in one who calls himself by this name to say that the Unitarians in this place are as respectable, as influential, as benevolent, as sincere, as honorable, and in every way as estimable and as deserving of consideration and civil treatment, in private and in public, as the members of any other denomination whatsoever. So far as one member of society is authorised to take cognizance of another, there surely is nothing in us to outlaw us to such a degree as to give any man or any body of men the right to insult, abuse, and vilify us.

Turning from the external aspect we present as a constituent portion of that assemblage called the community, let us take an interior survey of the Unitarian denomination.

With one voice they profess themselves to be christians. They support christian worship by a voluntary contribution, maintain christian teachers, and in every way in which men can do it, manifest and declare their faith in Christ, their belief in his religion, and their reception of him as an all-sufficient Saviour, Lord, and Master.

The religious societies of Unitarians are distinguished by the circumstance that the sole foundation upon which they rest is the word of God. They receive the Bible, the whole Bible, and nothing but the Bible, as their rule of faith. They apply all their resources of learning and ability to discover what is the true, o-

riginal, pure, and primitive word of God.—Whatever is thus ascertained by a laborious and impartial criticism, they receive without limitation and without reserve. When this is done, they apply the same resources of learning and ability to ascertain the true and precise meaning of scripture, and that meaning they receive without bias or reluctance, modification or exception. And whoever says that we have the least disposition to explain away the scriptures, to get rid of any part of the Bible, to make its instructions yield or bend to our previous notions or desires, or to resist the admission to our belief of a single thought revealed in the pure word of God, is a calumniator and a libeller, let him be who he will, and let him say it where he will, whether in the columns of religious journals that ought to be respectable, or from pulpits that ought to be sacred to truth at least if not to charity. The original word of God is holy and precious in our eyes. All we ask for, is *the word as it was written*—our souls thirst for that as for the waters of life.

We have no creed but the Bible, and it is because we have no creed but the Bible that we have become Unitarians. It is indeed a great, a decisive, a glorious demonstration of the truth of our doctrine, that wherever and whenever the mind of man is freed from human bondage, and subjected to the word of God alone, it instantly begins to approach the same conclusions in which we rest. So soon as creeds of human invention are removed out of the way, and the Bible alone is acknowledged as the sole rule of faith—so soon as the word of God is permitted to have free course, Unitarian sentiments will prevail. If men would but take off their unholy hands from the ark of God, superstition, bigotry, and error would quickly disappear, and the reign of truth and peace would be established throughout all the tribes of our christian Israel.

If any denomination of our fellow christians which resorts to creeds and confessions is disposed to deny this position, instead of wasting words in unprofitable arguments about it, let them show their sincerity by exposing themselves to the experiment and the proof. Let them throw aside all their human artificial securities, fall back upon the Bible alone, subject their hearts and minds to the pure word of God, and thus demonstrate that their cause can be sustained by the only weapon which can rightfully be wielded in christian contests—the sword of the spirit.

At the time of the Reformation creeds and confessions were devised for the purpose of preventing the infinite variety of sects, some of them exceedingly fanatical and disorderly, into which the church long confined in darkness, and bewildered by the sudden glare of unaccustomed light, was inclined to separate. The original object of human formularies was to promote uniformity. The only way in which to secure that object, in the present age of the world, is to reverse the method, abolish all human creeds, and return to the Bible alone.—And to whatever extent this is done, the result will probably continue to be what it invariably has been, the diffusion of Unitarianism.

The question may be asked—What are the leading principles of Unitarianism? As we acknowledge no creed but the Bible, and our ministers and people are released from every restraint of human imposition, and encouraged severally to examine and believe for themselves, the natural consequence is a great diversity of sentiment among us on those points, with respect to which it seems to be the divine will that men should differ, inasmuch as it hath not pleased God to reveal them clearly to their minds. But another equally natural, and most admirable consequence of the perfect freedom of conscience we enjoy is, that all external restraint being removed, our minds have yielded with one consent to the undisturbed attraction of truth, and whatever is plainly revealed in the word of God we have received with great unanimity. And, although no individual is permitted to speak authoritatively for another, yet there is but little difficulty in expressing those leading principles which, it is probable, are prevailingly entertained throughout the denomination.

The following short creed expressed the views of that infidel, as Mr. Cheever calls him, Dr. Priestley.

"I believe Christ to be *a prophet mighty in word and deed*, a man whom God sent, by whom God spake, whom God raised from the dead, and who will come again in the glory and power of God his Father, to raise the dead, to judge the world, and to give to every man according to his works."—[Letters to Dr. Geddes, p. 27.]

I shall proceed to draw largely upon the writings of Dr. Channing, and can promise the reader that in the extracts I am to adduce he will find not only the most satifactory evidence of a pure, and elevated, and sublime Christian faith, but as rich a gratification as can be offered to a refined, cultivated, and religious sensibility. I cannot but stop, however, to remind him that Dr. Channing, as well as Prof. Norton, has been the object of Mr. Cheever's most unbounded and malignant abuse. He has applied the most contemptuous terms to them both; speaks of Prof. Norton's "cold-blooded infidelity," of Dr. Channing's "superficial, puny sentimentalism" and of the "infidel tendency" of his writings. The reader will naturally enquire, who are these men?

The former, whom Mr. Cheever has represented as "a cold-blooded" unbeliever, relinquishing the means of enjoyment, and retiring from the scenes of splendor to which great wealth usually leads its possessors, is voluntarily devoting his life, and talents, to the examination of the word of God. The Gospel of Jesus Christ has been the favorite object of his meditations and studies from his early youth, and with powers of genius of the highest order, and a refinement of intellect, purity of taste, and ardor of affection which render him an object of admiration and love to his

friends, he is patiently and devoutly giving his days and his nights to the laborious and unintermitted investigation and elucidation of christian truth. If there is a man living,—if a man ever lived, who literally offered himself a living sacrifice to the cause of Jesus Christ, he is that man.

Dr. Channing is an inhabitant of the neighboring metropolis, the minister of a large and highly respectable congregation, who, as well as numerous friends and connexions in various parts of the country, are tenderly attached to his person, and keenly alive to every thing that concerns his reputation. He has done more than any man, perhaps, of the present generation, to exalt the character of our sacred literature, in the estimation of other nations, and is devoting the influence of his unrivalled fame and eloquence, and genius, to the christian ministry and the gospel revelation.

Mr. Cheever has assailed the religious, the intellectual, the literary, and even the moral character of both of these gentlemen. He has held up their *names* to reproach and contempt from the pulpit and the press, and yet he has the effrontery to declare to this community that he has not been guilty of *personality*, and has endeavored to deceive them into the persuasion that the vindication of Dr. Channing and Prof. Norton, by their friends, is an unprovoked attack upon him. He claims, and his friends have claimed for him, the right of slandering and reviling individuals and denominations with impunity. Some of the most bigoted have actually gone so far as to say, that nothwithstanding his libels, and vituperations, and aspersions, and misrepresentations, nothing ought to be done by those, who have been the objects of his unprovoked attacks, to expose him to public indignation, because *he is a pious young man!* If it is the prerogative of piety to pursue the course Mr Cheever has with impunity, who can wonder when he finds religion itself brought into reproach! If because a man is a minister and makes great pretensions to piety, he is to be allowed to calumniate, and revile, and misrepresent, and falsify the characters of men, and of authors, without restraint and without reproof, well may the cry of Priestcraft be raised, not only by the irreligious and disorderly, but by every friend of decency, of justice, of freedom, and of virtue!

In presenting the following extracts from the writings of Dr. Channing, I will begin with one which describes his position in the religious world.

"Let none listen to me for the sake of learning what others think. I indeed belong to that class of Christians who are distinguished by believing that there is one God even the Father, and that Jesus Christ is not this one God, but his dependent and obedient Son. But my accordance with these is far from being universal, nor have I any desire to extend it. What other men believe is to me of little moment. Their arguments I gratefully hear. Their conclusions I am free to receive or reject. I have no anxiety to wear the livery of any party. I indeed take cheerfully the name of Unitarian, because unwearied efforts are used to raise against it a popular cry; and I have not so learned Christ as to shrink from reproaches cast on what I deem his truth. Were the name more honored I should be glad to throw it off; for I fear the shackles which a party connexion imposes. I wish to regard myself as belonging not to a sect, but to the community of free minds, of lovers of truth, of followers of Christ, both on earth and in heaven. I desire to escape the walls of a particular church and to live under the open sky, in the broad light, looking far and wide, seeing with my own eyes and hearing with my own ears, and following truth, meekly, but resolutely, however arduous or solitary be the path in which she leads. I am then no organ of a sect, but speak from myself alone, and I thank God that I live at a time and under circumstances which make it my duty to lay open my whole mind with freedom and simplicity.—*Discourse at the Installation of Rev. M. I. Motte. Boston*, 1828.

"The doctrines, which christianity commits to its teachers, are mighty engines. The perfect character of God; the tender and solemn attributes, which belong to him as our Father and Judge; his purposes of infinite and everlasting mercy towards the human race; the character and history of Christ; his entire, self-immolating devotion to the cause of mankind; his intimate union with his followers; his sufferings, and cross, his resurrection, ascension and intercession; the promised aids of the Holy Spirit; the immortality of man; the retributions of the future state; the felicities and glories of heaven, and the punishments of hell; here are truths, able to move the whole soul, and to war victoriously with its hosts of passions."—*Sermon at Ordination of Rev. E. S. Gannett.* 1824.

"I meet in christianity only discoveries of a vast, bold, illimitable character; fitted and designed to give energy and expansion to the soul. By its doctrine of a Universal Father, it sweeps away all the barriers of sect, party, rank, and nation, in which men have labored to shut up their love; makes us members of an unbounded family; and establishes sympathies between man and the whole intelligent creation. In the character of Christ, it sets before us *moral perfection*, that greatest and most quickening miracle in human history, a purity which shows no stain or touch of the earth, an excellence unborrowed, unconfined, bearing no impress of any age or any nation, the very *image* of the Universal Father; and it encourages us, by assurances of God's merciful aid, to propose this enlarged, unsullied virtue, as the model and happiness of our moral nature. By the cross of Christ, it sets forth the spirit of self-sacrifice with an energy never known before, and, in thus crucifying selfishness, frees the mind from its worst chain.—By Christ's Resurrection, it links this short life with eternity, discovers to us in the fleeting present, the germ of an endless future, reveals to us the human mind ascending to other worlds, breathing a freer air, forming higher connexions, and summons us to a force of holy purpose becoming such a destination."—*Sermon at Installation of Rev. M. I. Motte.* 1828.

"He is to treat, not of ordinary life, nor of the most distinguished agents in ordinary history, but of God's supernatural interposisions; of his most sensible and immediate providence; of men inspired and empowered to work the most important revolutions in society;

and especially of Jesus Christ, the Son of God, the theme of prophecy, the revealer of grace and truth, the Saviour from sin, the conqueror of death, who hath left us an example of immaculate virtue, whose love passeth knowledge, and whose history, combining the strange and touching contrast of the cross, the resurrection, and a heavenly throne, surpasses all other records in interest and grandeur."—*Discourse at the Dedication of Divinity Hall, Cambridge*, 1826.

"We doubt not that to its sincere followers, death will be a transition to the calm, pure, joyful mansions prepared by Christ for his disciples. There we expect to meet that great and good Deliverer. With the eye of faith we already see him looking round with celestial love on all, of every name that have imbibed his spirit. His spirit; his loyal and entire devotion to the will of his Heavenly Father; his universal unconquerable benevolence through which he freely gave from his pierced side, his blood, his life for the salvation of the world; this divine love, and not creeds and names and forms will then be found to attract his supreme regard. This spirit we trust to see in multitudes of every sect and name; and we trust too, that they who now reproach us, will at that day recognize in the dreaded Unitarian this only badge of Christ, and will bid him welcome to the joy of our common Lord."—*Discourse at the Dedication of the 2d Congregational Unitarian Church. New York* 1826.

"The truths which relate to Jesus himself, are among the most important which the gospel reveals. The relations which Jesus Christ sustains to the world are so important and so tender; the concern which he has expressed in human salvation so strong and disinterested; the blessing of pardon and immortal life which he brings, so undeserved and unbounded; his character is such a union of moral beauty and grandeur; his example is at once so pure and persuasive; the events of his life, his miracles, his sufferings, his resurrection and his ascension, and his offices of intercessor and judge are so strengthening to faith, hope and charity, that his Ministers should dwell on his name with affectionate veneration, and should delight to exhibit him to the gratitude, honor, imitation, and confidence of mankind."—*Discourse at the Ordination of Rev. J. E. Abbot.*—*Salem* 1815.

"The greatness of the work of Jesus, the spirit with which he executed it, and the sufferings which he bore for our salvation, we feel to be strong claims on our gratitude and veneration. We see in nature no beauty to be compared with the loveliness of his character, nor do we find on earth a benefactor, to whom we owe an equal debt. We read his history with delight, and learn from it the perfection of our nature. We are particularly touched by his death, which was endured for our redemption, and by that strength of charity, which triumphed over his pains. His resurrection is the foundation of our hope of immortality. His intercession gives us boldness to draw nigh to the throne of grace, and we look up to heaven with new desire, when we think, that if we follow him here, we shall there see his benignant countenance, and enjoy his friendship forever."—*Sermon at Ordination of Rev. J. Sparks.* 1819.

"To us he is first of the sons of God, the Son, by peculiar nearness and likeness to the Father. He is first of all the ministers of God's mercy and beneficence, and through him the largest stream of bounty flows to the Creation. He is first in God's favor and love, the most accepted of worshippers, the most prevalent of intercessors. In this mighty universe framed to be a mirror of its Author, we turn to Jesus as the brightest image of God, and gratefully yield him a place in our souls, second only to the Infinite Father to whom in himself directs our Supreme affection.—*Discourse at the Dedication of the 2d Congregational Unitarian Church. New York*, 1826.

"It is objected to us, that we deny the divinity of Jesus Christ. Now what does this objection mean? What are we to understand by the divinity of Christ? In the sense in which many christians and perhaps a majority interpret it we do not deny it, but believe it as firmly as themselves. We believe firmly in the Divinity of Christ's mission and office, that he spoke with divine authority, and was a bright image of the divine perfections. We believe that God dwelt in him, manifested himself through him, taught men by him, and communicated to him his spirit without measure. We believe that Jesus Christ was the most glorious display, expression, and representation of God to mankind, so that in seeing and knowing him, we see and know the invisible Father; so that when Christ came, God visited the world and dwelt with men more conspicuously than at any former period.—In Christ's words, we have God speaking; in his miracles we behold God acting; in his character and life we see an unsullied image of God's purity and love. We believe then, in the Divinity of Christ, as the term is often and properly used."—*Objections to Unitarian Christianity considered.* 1819.

Such is the character, such the extent, and such the prominent views of the Unitarian denomination as it exists in this town and throughout the Commonwealth. While, in accordance with that original and all-wise plan by which we were made to differ, and in the exercise of that freedom of conscience which is secured to us, not only by the civil constitutions of our country, but by the express authority of him, who in matters of faith is our common and only master, we have been led to the reception of religious sentiments in some measure at variance with those of many of our fellow citizens, neighbors and friends, this circumstance has not heretofore been permitted to have the least effect upon the general harmony of society.—We have looked upon each other with respect, and have interchanged salutations, as we have supposed, of mutual and sincere good will, while passing to and from our several places of worship. *In the exercise of our influence and patronage*, in the employment of *professional and other mutual services*, in *the relations of society*, in the *circles of friendship*, and within the sacred precints of *domestic affinity and love*, we have not allowed differences in matters of speculative faith to estrange us from each other, or to produce the least degree of discord or unkind feeling.

It was in such a state of things that Mr Cheever commenced his career among us.—Every body knows what his course has been, the methods of provocation to which he has re-

sorted, and the language of personal abuse and calumny he has employed.

I presume that I express the views of every Unitarian in this community when I say that we were surprised to find ourselves assaulted in this manner, and *particularly amazed* upon ascertaining *that so many persons, with whom we had been living for years in the most friendly relations of social intercourse*, contemplated, with a *satisfaction but ill-concealed*, the fierce and ferocious kind of warfare thus commenced against us.

Such persons have relied a little too much on what they call our "coldness and indifference" in reference to religion. It is true that we are not disposed to keep society in a continual ferment for the sake of spreading our own particular views, or increasing the sectarian spirit of our own adherents. In practical conformity with the great principles of the right and duty of private judgment and free inquiry, we cheerfully allow, and without disturbance of mind contemplate difference of opinion, and diversities of denomination. Believing that the sincere and devout professors of every name who faithfully use all their means to learn, and to promote the truth, will be accepted of God, we do not feel called upon to vex and harrass our fellow christians by an obtrusive and indecent zeal to convert them to our own form of belief. We do not compass sea and land to make one proselyte. Confiding in the power of truth, if her friends are left free to sustain her cause, we have not permitted our feelings to be in the least degree irritated, when what we deem error has been urged upon the community, and have trusted to argument rather than to passion to put it down. But let it not be thought that because we behold with composure and calm confidence the efforts of others to overthrow our opinions, we shall patiently and silently allow outrages to be committed upon our characters. This is stepping beyond the boundaries of argument; and we shall resist all attempts to destroy our respectability and good name, with the same spirit and the same means of self defence, as if it were attempted to deprive us of our property or our lives, as a punishment for the exercise of that liberty wherewith Christ hath made us free.

And now we have only to say to our Orthodox brethren and neighbors, that if they are disposed to countenance such a method of attack as Mr. Cheever has adopted, and by their approbation to perpetuate and aggravate it, the sooner they throw off the mask the better.

The result of such things, if persisted in must inevitably be to sunder the relations of society, as they have heretofore existed, and to compel the Unitarians to put themselves into an attitude of self defence, and to *wield their influence* in a manner entirely different from what has ever yet been witnessed among us.

Are the orthodox LAYMEN in Salem ready for such a disruption of the ties of charity and friendship, for such a suspension of the reciprocal kind offices of life, such an entire revolution in the frame and condition of society? If they are, let the fact be made known fairly and fully. If they are not, we think that we have a right to call upon them to discountenance and prevent such outrages as have recently been committed against us.

I shall conclude my communications at present with one or two quotations, which seem to me to be adapted to the occasion, and suited to benefit and edify the public in general, and my opponent in particular. The first is from the Dedication prefixed by Dr. Cudworth to one of his sermons.

The Dr. exhorts men not to "satisfy themselves with the mere holding right and orthodox opinions, as they conceive, whilst they are utterly devoid within of that Divine life, which Christ came to kindle in men's souls; and therefore are so apt to spend all their zeal upon a violent obtruding of their own opinions and apprehensions upon others, which cannot give entertainment to them; which besides its repugnancy to the doctrine and example of Christ himself is like to be the bellows, that will blow a fire of discord and contention in christian commonwealths; whilst in the mean time, these hungry and starved opinions devour all the life and substance of religion, as the lean kine in Pharaoh's dream did eat up the fat."

The following is from Dr. Channing's Baltimore sermon:

"We regard the spirit of love, charity, meekness, forgiveness, liberality, and beneficence, as the badge of distinction of christians, as the brighest image we can bear of God, as the best proof of purity. On this subject, I need not and cannot enlarge; but there is one branch of benevolence which I ought not to pass over in silence, because we think that we conceive of it more highly and justly than many of our brethren. I refer to the duty of candor, charitable judgment, especially, towards those who differ in religious opinions. We think that in nothing have christians so widely departed from their religion, as in this particular. We read with astonishment and horror the history of the church; and sometimes when we look back on the fires of persecution, and on the zeal of christians in building up walls of separation, *and in giving up one another to perdition*, we feel as if we were reading the records of an infernal rather than a heavenly kingdom. An enemy to every religion, if asked to describe a christian, would, with some show of reason, depict him as an idolater of his own distinguishing opinions, covered with badges of party, shutting his eyes on the virtues, and his ears on the arguments of his opponents, arrogating all excellence to his own sect, and all saving power to his own creed, sheltering under the name of pious zeal, the love of denomination, the conceit of infallibility and the spirit of intolerance, and trampling on men's rights under the pretence of saving their souls."

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